

# THE JEWISH TIMES.

INDEPENDENT IN ALL THINGS.

VOLUME I.

SAN FRANCISCO, CAL., FRIDAY, APRIL 9, 1880.

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## Poetry.

### BILL MASON'S BRIDE.

Half an hour till train time, sir,  
And a fearful dark night, too.  
Take a look at the switch-lights, Tom;  
Fetch in a stick when you're through.  
"On time?" well, yes, I guess so—  
Left the last station all right.  
She'll come around the curve a-flyin';  
Bill Mason comes up to-night.  
You know Bill? No? He's engineer;  
Been on the road all his life.  
I'll never forget the mornin'  
He married his chunk of a wife.  
'Twas the summer the mill hands struck—  
Just off work, every one.  
They kicked up a row in the village,  
And killed old Donovan's son.  
Bill hadn't been married more'n an hour.  
Up comes a message from Kress  
Orderin' Bill to go up there  
And bring down the night express.  
He left his gal in a hurry.  
And went up on Number One.  
Thinkin' of nothin' but Mary.  
And the train he had to run.  
And Mary sat by the window  
To wait for the night express;  
An' sir, if she hadn't had done so,  
She'd been a widow, I guess.  
For it must ha' been nigh midnight  
When then mill-hands left the Ridge;  
They come down—the drunken devils!  
Tore up a rail from the bridge.  
But Mary heard them a-workin'.  
And guessed there was somethin' in' wrong.  
And in less than fifteen minutes  
Bill's train, it would be along!  
She couldn't ha' come here to tell us,  
A mile—sir, she hadn't had done so.  
She'd grabbed up a lantern  
And made for the bridge alone.  
Then down came the night express, sir,  
And Bill was makin' her chunk!  
But Mary held the lantern.  
A-swingin' it all the time.  
Well, by Jove! Bill saw the signal.  
And he stopped the night express,  
And he found his Mary cryin'  
On the track, in her wedding dress—  
Cryin' an' laughin' for joy, sir.  
An' holdin' on to the light.  
Hullo! here's the train; good bye, sir;  
Bill Mason's on time to-night!

### GUILTY OR NOT GUILTY!

She stood at the bar of justice,  
A creature weak and wild.  
In form too small for a woman,  
In feature too old for a child.  
For a look so worn and pathetic  
Was stamped on her pale young face  
It seemed long years of suffering  
Must have left that silent trace.  
"Your name," said the judge, as he eyed her  
With kindly look, yet keen,  
"Is—?" "Mary McGuire, if you please, sir."  
"And your age?" "I am turned fifteen."  
"Well Mary," and then from a paper  
He slowly and gravely read,  
"You are charged here—I am sorry to say it—  
With stealing two loaves of bread.  
"You look not like an offender,  
And I hope that you can show  
The charge to be false; now tell me,  
Are you guilty of this or no?"  
A passionate burst of weeping  
Was at first her sole reply;  
But she dried her tears in a moment  
And looked in the judge's eye.  
"I will tell you just how it was, sir:  
My father and mother are dead,  
And my little brothers and sisters  
Were hungry and asked me for bread.  
At first, I earned it for them  
By working hard all day.  
But somehow the times were hard, sir,  
And the work all fell away.  
"I could get no more employment.  
The weather was bitter cold;  
The young ones cried and shivered—  
(Little Johnny's but four years old.)  
So what was I to do, sir?  
I'm guilty, but do not condemn.  
I took—Oh, was it stealing?—  
The bread to give to them."  
Every man in the court-room—  
Gray beard and thoughtless youth—  
Knew, as he looked upon her,  
That the prisoner spoke the truth.  
Out from their pockets came kerchiefs,  
Out from their eyes sprung tears,  
And out from old faded wallets  
Treasures hoarded for years.  
The judge's face was a study—  
The strangest you ever saw—  
As he cleared his throat and murmured  
Something about the law.  
For one so learned in such matters,  
So wise in dealing with men,  
He seemed on a simple question  
Sorely puzzled just then.  
But no one blamed him or wondered  
When at last these words he heard:  
"The sentence of this young prisoner  
Is, for the present, deferred.  
And no one blamed him or wondered  
When he went to her and smiled,  
And tenderly led from the court-room,  
Himself, the "guilty" child.

There are persons whom you can always believe, because you know they have been in the habit of telling the truth. They do not "color" a story, or enlarge a bit of news in order to make it sound fine or remarkable. There are others whom you hardly know whether to believe or not, because they "stretch" things so. A trifling incident grows in size but not in quality, by passing through their mouth. They take a small fact or slender bit of news and pad it with added words, and paint it with high-colored adjectives, until it is largely unreal, and gives a false impression. And one does not like to listen to folks when so much must be "allowed for shrinkage."

Many a poor soul, on these days of hard settlements, looks upon heaven as endowed with new attractions in that there will be no debt there.

## The Jewish Woman.

BY CHARLOTTE MONTEFIORE.

"A noble woman, nobly planned  
To warn, to comfort, and command,  
And yet a spirit still and bright,  
With something of an angel light."

The Jews have been accused of following in the wake of other Oriental nations, and of placing woman in a comparatively low scale. We have often heard it remarked that it was reserved for Christianity to raise her to the same moral rank as man—for the chivalry of the middle ages to make her an object of tender devotion—and for the civilization of modern times to remove her from that flowery pedestal to a higher, though perhaps less flattering sphere, where she is no longer an idol to be worshipped by man, but his fellow-worshipper, his fellow-laborer, and in all things his faithful helpmate. Now we are not going to dispute that the world has improved, or to assert that the social position of woman has remained uninfluenced by the progress of civilization, but we do not think that woman could have been looked upon as an inferior being by those to whom we owe the description of the virtuous woman in the last chapter of Proverbs. We regard that beautiful picture as a refutation of the assertion that the Jews made but small account of female excellence; and we think that the women of the present day could follow no better model than that which was offered to the women of Israel more than two thousand years ago. Time may have hallowed it, but the mist of ages through which it has descended to us has not impaired its beauty or its usefulness. Our poor sister in her dark home can follow that bright example, and gain that which gold cannot purchase, and the favored ones of the world, the inmates of luxurious dwellings, who without toil or trouble enjoy a perpetual feast, must strive to emulate it, or their prosperity will not be happiness, their high station nothing but care and vanity.

Let us ponder for a few moments on that ideal standard of female character, and try to discover what are the qualities woman ought to possess to approach; we will not say to attain it. Energy, strength of purpose, and active zeal appear to us among the most essential; they are not generally considered as such; perhaps, on the contrary, they sound to many ears un-feminine and harsh, but we contend that without them woman cannot even aspire to fulfill the task intrusted to her in the holy page; she may be gentle, may, more; kind at times, a pleasing ornament, approved of and smiled at by the world; but she will be far from the virtuous woman, she will not rejoice in time to come, nor will any rise up and call her blessed.

The virtuous woman "girdeth her loins with strength, and strengtheneth her arms," for she knows she must work hard to fill her appointed place in God's world. In a palace or in a cottage she must equally be a humble laborer in the service of her Master, and consider that her greatest honor here below. Her life is his gift, and she must not waste it in mere pleasure, in vain pursuits, or in idle dreams, those baneful children of the imagination, which not only rob her of years of usefulness, but impair her mental powers and unfit her for all exertion.

She looketh well to the ways of her household." She will feel herself bound, and it is no light or easy task, to make her home the abode of order, purity and cheerfulness; daily to further the happiness of all in that small domain, and to maintain inflexible justice and impartiality among the little community who own her sway. Her children will be left to no foreign hands; she will guide and instruct them as far as she is able, and she will teach them by example, precept and affection. She will not think she has fulfilled a mother's duty when she merely gives them the love and solicitude which are the natural instincts of her heart; she will look upon her children not only as her dearest treasures here, the joys of her youth and the consolations of old age, but as beings who greatly depend upon her for their happiness here and hereafter—beings she must prepare for this life and for eternity. All the powers of her mind and all the energies of her soul will be tasked to make her worthy of what she feels to be at once a blessed privilege and a fearful responsibility. For them she will, if needs be, give up pleasures and cherished pursuits; to their real welfare she will sacrifice a mother's vanity, and that blind fondness which is often but another name for selfishness or indolence; for them she will strive to improve her mental powers, to acquire knowledge, to learn patience, and practice self-control.

Then, when "her household are clothed in scarlet"—that is to say, when all those dependent on her are cared and provided for, when her home is bright and peaceful, her children growing up in bodily and spiritual health under her vigilant eye, and her husband made happy by her care to

satisfy his wishes and please his tastes—then let her not say, "My task is done;" another, and a blessed one, remains to be performed. "She stretcheth out her hand to the poor, yea, she reacheth forth her hand to the needy." Let her not deem it sufficient to open her purse, and distribute some of her superfluous wealth to the destitute, to appear as a subscriber in charitable lists, and to attend occasional meetings for charitable purposes. The power to give is one of the luxuries of the rich; in the exercise of it no self-sacrifice, no spirit of devotion is required, it is not "reaching forth her hand to the needy." Those simple words imply far more. There are the afflicted to console, the ignorant to instruct, as well as the needy to assist. To effect the former she must give not money, that *gentle* of the rich, which appears at their call and does their work, but time and trouble and affectionate sympathy. She must not flinch from scenes of misery, nor from the prosa, and to her perhaps revolting, details of real want; she must remember that those beings so poorly clad, so wretchedly housed, uncouth perhaps in manner, soured, and it may be, even degraded by misfortune and neglect, are children of the one great rather, sojourners here like herself, and, like herself, heirs to immortality. They have hearts, like hers, which can be touched and softened by kindness, which will respond like hers to noble enthusiasm, and beat as tumultuously as her own for the dearly loved ones around her.

It is not mere pity that urges her to come to the aid of these weary toilers, who feed, clothe and adorn her. A sense of justice and duty bids her rise from her luxurious repose, and stretch forth a gentle woman's hand, to heal their wounds, to raise them, if fallen, to console, refine and gladden them. She will impart to them what she has learned herself from the good and wise, the living and the dead, and will thus return in some degree the debt she owes her poorer brethren: for does not their labor give her those precious hours of leisure which enable her to hold communion with the great teachers of the present and the past? Can she feel no gratitude for such a boon?

But she will often learn far more than she can teach; and many a time will she return from haunts of misery, humbled at her own inferiority to the patient, trusting, enduring sufferers she went to relieve. "She openeth her mouth with wisdom, and in her tongue is the law of kindness." Wisdom without kindness wears a harsh, forbidding aspect, and kindness without wisdom would but too often prove no kindness at all. The virtuous woman combines the two; her wisdom is tempered and made graceful and winning by kindness; her kindness derives truth and power from wisdom; like the light and heat of the sun, they ought to be inseparable, and while the one enlightens, the other cheers with its genial warmth. Patient study and meditation must give her the former, humility and love the latter. They alone can repress the quick reply, the angry tone, and mocking word. And she must not forget that the law of kindness extends to the absent, and that it prohibits evil speaking and useless censure. Many are the temptations to break it, and hard must be her struggles if she would succeed in keeping within its bounds.

Vanity, frivolity and indolence are perhaps the greatest opponents she will have to encounter; let her combat them, then, with diligence and energy. And this confirms what we said some pages back, that the woman who would follow the model Holy Writ has placed before her must acquire strength of mind, power of application, and a pure and holy zeal, to urge her on to all that is good and great and noble. She must not only forbear and endure, but she must act, she must fulfill those manifold duties which God has given her to perform. Active occupation will be the best antidote against the poison of vanity or the heart-burning of discontent. Vexation, disappointment and sorrow may doubtless assail her; she may still have days of sadness and of gloom when her heart is heavy with its secret load of grief; but she will not pine in discontent, she will not lead an aimless, profitless life, mourning over what cannot be changed, wasting the present in vain regrets for the past, or in impossible reveries for the future. She will turn evil into good by making it conduce to her moral improvement, and in alleviating the sorrows of others she will surely find consolation, perhaps even oblivion, for her own.

"Favor is deceitful; beauty is vain, but the woman that feareth the Lord, she shall be praised."

Every failure is a step to success; every detection of what is false directs toward what is true; every trial exhausts some tempting form of error. Not only so, but scarcely any attempt is entirely a failure; scarcely any theory the result of steady thought, is altogether false; no tempting form is without some latent charm derived from truth.—*Whevell.*

## Educational.

HOW HARVARD RECEIVES.—President Eliot, of Harvard University, has said that "since 1870 there had been given to the University in money over \$1,750,000, and in buildings more than \$1,250,000. One of these beneficiaries alone had given \$230,000 in that time, although the public only knew of \$65,000. The value of the Hastings estate has just been returned by the appraisers at \$632,425. Out of this there goes to the widow and others what amounts to rather more than \$100,000. Of the remaining \$530,000, not less than \$200,000 nor more than \$250,000 may be spent at the discretion of the executors in a single building on the college grounds, to be named Hastings Hall, in memory of the testator's father, grand-father and great-grand-father, all of whom were graduated at Harvard. On the death of the widow and an adopted daughter, the rest of the estate, with all its accumulations, goes to the college as the Walter Hastings Fund, the income of which the authorities will be at liberty to use without restriction.

SALARIES IN THE COLLEGES.—The highest salaries paid by any college are those to the professors of Columbia, who receive amounts varying from \$7,500 to \$3,375. The University of California pays full professors \$3,600; Yale and Princeton about \$2,500; Brown University from \$3,000 to \$3,500; Amherst \$2,500; Washington University, St. Louis, \$2,500; Williams, \$2,200; Tufts \$2,000, which, however, is only a temporary reduction from \$2,500; Harvard from \$2,000 to \$2,500; Michigan University allows professors \$2,200, assistant professors \$1,600, and instructors \$900; Cornell pays its three classes of professors respectively \$2,250, \$1,500, and \$1,000; Wesleyan University \$2,500, with a recent discount of ten per cent.; the Ohio Wesleyan University from \$2,400 to \$1,600; Dartmouth, Trinity at Hartford, the Northwestern University, and the University of Wooster (Ohio) each pays \$2,000; Lafayette allows \$1,600 and a house; Illinois \$1,800; Bowdoin \$1,700; Western Reserve and Beloit \$1,500; Oberlin \$1,400; Iowa, Olivet, and Kalamazoo (Mich.) \$1,200; Antioch \$1,050, and Hillsdale (Mich.) from \$1,000 to \$600. The salaries of the professors in the German universities are paid mainly from the public treasury of the State. They are somewhat higher than those allowed American teachers.

MEDICAL GRADUATES.—For the last six years the medical classes all over the country have been growing larger and larger. During the year 1878, 2,708 medical students have been graduated from the fifty-nine medical colleges of the United States, and last year the number was at least as large. What were all these doctors to do? It was estimated that a population of 700 would give a physician a scanty support. This would allow for the whole country 57,000 physicians. The average duration of the physician's life has not been computed throughout the country, but, taking the Fellows of the New York Academy of Medicine, the average is 55.61 years. This would give thirty-one or thirty-two years to the profession. Suppose that doctors continued to be made at the same rate during the thirty-two years of the medical life of the graduates, there would then be 86,656 newly made to supply the place of the 57,000. It is claimed, then, that the production is, or soon will be, greater than the demand.

### Little Unremembered Acts.

Once in one of the thousand streets of busy London, a man was walking whose limbs seemed nearly paralyzed. Old, poor, paralytic, he crept along so slowly that though after meeting him the narrator went several blocks on and made a purchase, yet as he returned, the poor man seemed to have got but a few steps on his way. Just before he reached him on his return, he saw him stop at a crossing, crowded with teams and carriages, many of them moving swiftly—a dangerous crossing for one like him. At this moment a man just entering middle life, with an honest English face, strong, hearty, in a workman's dress, was seen coming down the cross street from the left. As he came up he saw the dilemma of the poor paralytic, and without a word being said, put one strong arm around him and bore him swiftly through the throng of carriages to the safe side, and then, without waiting for a word of thanks, went on his way as if nothing had happened. A very commonplace incident, but there was a lesson in it. Much of our service in this world may be as purely incidental, as trifling compared with many other things, as little marked, with as little knowledge even to whom it is rendered: it is a service all the same; and if there be a recording angel and a book of remembrance, we may some day see records of these humble deeds standing far higher on the page than a more pretentious one.

A lady at a crowded concert wishing a seat, her husband, with great difficulty, procured a chair, and seated her in it. "My dear," said she, "you're a jewel." "Oh, no," said the husband, "I'm a jeweler; I've just set the jewel." The bystanders wouldn't believe they were married people.

## The States.

NEW YORK.—The one hundred and fiftieth anniversary of the Nineteenth Street Synagogue was appropriately celebrated on the 2nd instant.

A new society for the cultivation of Hebrew literature, the object of which is to further promote the study of Hebrew literature and to diffuse a more general interest in the language of our religion, has recently been organized.

Agreeable reforms are being introduced even into the most orthodox of congregations. The Forty-fourth Street Synagogue will soon introduce organ, choir and family pews in their synagogue.

MILWAUKEE, Wis.—Dr. Epstein has accepted a call at Kansas City, and left this city March 11, for his new field.

HELENA, Ark.—A congregation has recently been organized, the result of a long-evident necessity, and the ardent labor of Mr. Aaron Meyers, the popular Mayor of Helena. Rev. Dr. Meyer, late of Chattanooga, Tenn., is its minister.

PITTSBURG, Pa.—Through the exertion of Dr. Mayer and other influential Israelites, a branch of the Universal Israelite Alliance has been established here, with Dr. L. Mayer for its President; Rev. L. Naumburg, Vice President; S. Kaufman, Treasurer; and Rev. C. Crone, A. Fink, A. Guckenheimer and L. Aaron, Trustees.

RICHMOND, Va.—On the 18th of March the congregation "Beth Ahaba" laid the corner-stone of the new synagogue, in which the Masonic Lodge, and the officers of the Masonic Grand Lodge of Virginia participated. The ceremonies and procession were very imposing and witnessed by thousands of people.

## Foreign.

### France.

PARIS.—The Alliance Israelite has solicited the cooperation of the French Government in protecting the persecuted Jews in Morocco, and the Premier and Minister of Foreign Affairs have promised to exercise their powers to the fullest extent in the matter.

Two Israelites, M. Louis Ratisbonne and M. Leon Halevy, are candidates for election to the Academie Francaise, and in case of success, will be the first Israelites admitted amongst the "immortal forty."

### Germany.

HANOVER.—The Director of Higher Schools has ordered the exclusion of Jewish scholars from those institutions, and upon the subject being brought to the notice of the municipal authorities, the Director was severely censured for his intolerant act, and his prohibition promptly ordered withdrawn.

BREMEN.—The legal authorities of this city have warned the inhabitants against taking any part in the labors of the anti-Semitic league, and that any disturbance of the peace will be severely punished. Such energetic action is at once commendable, and should be promptly imitated by the authorities of Berlin, the principal seat of the league, and thereby arrest the agitation against the Jews.

BERLIN.—Five of the twenty-one members of the Academy of Sciences of this city are Israelites.

STUTTGART.—The King of Wurtemberg has decorated Berthold Auerbach, the celebrated novelist, with the order of Frederick of the Second Class.

### Austro-Hungary.

At a recent session of the Hungarian Parliament, a chronic Jew-hating member asked leave to introduce a resolution for the establishment of a "Non-Jewish Association." The Minister President Tisza pointed out the unfairness of the attempt, which met with the unanimous derision and contempt of the House.

### Russia.

At Odessa an asylum for the Jewish poor was established in honor of the twenty-fifth anniversary of the Czar's accession to the throne, and other Jewish lodges will found similar institutions in honor of the event.

### Bessarabia.

The petition of the Jews to the Minister of Finance for the withdrawal of the decrees of their expulsion and other intolerant edicts recently issued by the Governor of Bessarabia, have thus far met with no success.

## Morocco.

The Israelites are desirous of manifesting in a substantial way their gratitude to the United States Minister, for his claiming the protection of the Sultan against the ill-treatment of the Israelites.

### Arabia.

The chief Rabbi of Yemen, whose jurisdiction extends over a vast number of Jews, enjoys and exercises many ancient judicial rights. He is a chief magistrate of the chief town of his diocese and has the power to award any punishment to a criminal, death alone excepted.

### Italy.

Signor David Guiseppe Levi of Venice, lately deceased, bequeathed the whole of his personal property, amounting to upward of half a million lire, to the City of Venice. The condition of the bequest provides that a third of that amount be devoted to the relief of poor Jews in that city.

### Delinquencies of the Government.

For many years past, commercial and industrial depression has been the rule, and good times the exception in this State. A multitude of counsellors utter a multitude of diverse theories to account for this unfortunate condition of affairs, existing in a country of magnificent resources and opportunities. The frequent silly assertions that "general widespread reverses are of necessity and must come at certain seasons is too childish to notice. There must be a very marked and serious cause for the failure of this State to make any progress at all consistent with its capacities. If the following propositions are correct, we may arrive at a true solution of this problem:

1. In a country possessing ordinary resources, its welfare and prosperity depend upon the sobriety, morality, industry and economy of its people, in a vastly greater degree than upon any and all other conditions.

2. Idleness, intemperance, ignorance, dishonesty, crime and wastefulness are drawbacks and obstacles to prosperity, and none of them can ever be made helps to it.

3. Sobriety and virtue insure industry and all other aids to wealth; by them we have all to gain; and by intemperance and vice we have all to lose.

4. A proper disposal of the wages of the working-classes (the masses), and the judicious investment of their possible savings would afford a better assurance of constant good times, lively trade and permanency of values, than any commercial, mining, or industrial system of mere wealth-earning that could be devised.

5. There is no conceivable amount of capital or income that drink and faro cannot scatter to the winds in a very short time; nor can either of the latter ever assist a righteous or worthy interest.

6. Therefore, the true policy of government and legislation should be to hold out the strongest inducements and incentives to virtue, sobriety and economy, or, in other words, to good citizenship, the foundation of the public welfare; and every reasonable and lawful restraint and discouragement should be opposed to immorality, the source of poverty and misery.

But the Government, State, county or city does not aid, countenance, or in any way practically approve anything that tends to promote sobriety and good citizenship; on the contrary, it charters and licenses about ten thousand schools of vice and pauperism in the State, not one of which ever pretends to serve one single good or useful purpose, but every one of them has the Government an active partner in setting its traps to entice every good citizen to ruin and death; to rob him, if possible, of every manly instinct, of every capacity for usefulness, and make him a costly candidate for the penitentiary. A nice business for the American flag to cover, but it is a fact.

Practically, the government and people have hitherto done their best to cherish and foster every agency of impoverishment, and have succeeded to a charm. Once more it has been proved that the laws of God and nature follow national vice and crime with national poverty and affliction. If the Bible and history and human experience and arithmetic combined are a safe guide, we can have permanent good times all over the nation, wherever we pull down our idolatrous temples of worship, our breeding nests of pauperism, and pursue a consistent, decent, rational policy in this respect.

### A. D. W.

COLUMBIA BAR.—The great threatened danger to the commerce of the Columbia river may be inferred from the following, which we take from the *Astorian* of the 20th: Capt. Flavel has been making personal inspection of bar soundings for several days, since his return from San Francisco, and is himself fully satisfied that it is only a question of very brief time, so rapid and broadcast is the shoaling process, when it will be impossible for deep vessels to cross. The north channel along Sand Island from the head, is filling up as fast as does the south channel.

# The Jewish Times

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Herbert Baldwin, Stockton, Cal.  
S. Morris, Sacramento, Cal.

San Francisco, Friday, April 9, 1880.

## A Mixed-Up World.

It is odd to note how often brilliant wits contrive to annihilate one another with their sallies, and yet leave the subject in dispute between them just where it was before. "No man is a hero to his own valet," grins the sardonic French moralist, and thinks he has exploded heroes from that day forth. "Very true," very true," retorts the Hegel, as he bats back the ball, "that is because the valet is a valet, and the lacquey soul cannot perceive the great." The fencers are each pinked with a mortal wound, while the question at stake leaps as lively as ever to its feet and puts its comradum over again.

Meanwhile the witty disputants have brought out, each, a very significant half-truth. Are there any real heroes in the world? The question is very much like the one that was raised, "Is there any gold in the Leadville mountains?" The exploring party that went to see, picked up bit after bit of rock and threw it away in contempt, till a shrewder observer clapped a specimen in his pocket, said nothing, and quietly bought up the ledge. It was a colossal fortune. Quartz and clay were there enough in the compound as well as comminuted gold, but that did not daunt the kind of man who knew how inextricably the original geologic nurse-dame had "mixed those babies up."

It would be no such difficult task for a shrewd and malevolent writer to compose biographies of half the great men of the world, and make them out arrant cowards, or whining complainers, or consummate fools, and that from authentic documents of things they had said or done in their weaker or worse hours.

Franklin stands very grand in polished granite on Montgomery avenue. Any fool can see that he is a hero. But suppose one had come upon him when in a towering passion at the outrage of his landlord's warning him out of his lodgings, because he would every morning pour a bucket of water over himself in the middle of the floor, and then let the water run down through the ceiling and on to the bed or books of the lodger beneath. Suppose one should see that the extraordinary being was continually doing like outrageous things, and then, after the manner of Lear in the tempest, calling upon all the elements "to spit fire, spout rain," on distracted washerwomen and daunted tenement-letters—would it not be slightly difficult to associate the wisdom of Poor Richard's Almanac with such a man, or to keep the idea out of the head that the philosophical old gentleman was only making another of his pother with brush and dust-pan? So again, Oliver Cromwell stands for a doughty hero. But the maid servants and man servants in his ancestral hall must have found it hard to see any promise of the fact in the days of his early manhood. Alas! The unhappy squire suffered badly with the "hypo." In the middle of the night he would wake up, sure that he was dying. Forthwith must the maids tumble out of their warm beds and start the fire for hot water, while the men mounted horses and scoured the country, through rain and sleet, for a doctor. The doctor would come and find all right. So long as he pocketed his fee, he probably experienced no forfeiture of respect for the squire. But how must the maids and men have grumbled, and sworn, and made among themselves no end of contemptuous gestures, at the twentieth repetition of their master's score. And yet it would have been a considerable mistake to conclude from Oliver's "pother" over a fit of indigestion how he would conduct himself at Naseby. Again, an inscrutable fate had "mixed those babies up."

Those are wise words of Hawthorne's: "If we look through all the heroic fortunes of mankind, we shall find this same entanglement of something mean and trivial with whatever is noblest in joy and sorrow. Life is made up of marble and clay. And, without all the deeper trust of a comprehensive sympathy above us, we might hence be led to sus-

pect the insult of a sneer, as well as an immitigable frown, on his iron countenance of fate. What is called poetic insight is the gift of discerning, in this sphere of strangely-mingled elements, the beauty and majesty which are compelled to assume a garb so sordid."

Now, the trouble with mankind is a passion for wholesale judgments. There is no gold in the specimen because there is such a quantity of quartz and slate. It is so much easier to fling away a stone in contempt than to crush it to powder, wash it and settle it, and then let the mercury with its delicate affinities see whether something precious may not be tracked out there. No doubt it is irritating to have anything inwardly noble, or sweet, or brave, put up in forbidding outward shape. But it is so put up; often, it may even be, in one's own sweetheart or wife forsooth. The fact is, a limit must be put to this insatiate craving after perfect embodiments of the ideal, and to frittle dis- gust at not finding them, or man will see good nowhere. And yet how natural such longing. The young girl would im- prison her delicate perfumes in a costly vase; the student would bind his Spenser and Milton in soft morocco and arabesque gilding; the lover would array his bride in a dream of airy, snow-white tissues.

Poetry, painting and sculpture are answerable for a world of harm as well as a world of good. The sculptor will do his best to make a demi-god in appearance out of the great man whose statue he carves, and in this he is right, for the world craves a glorified image of the spiritual essence of the hero. Still, how often this tends to breed disgust with real living exemplars of the self-same virtues put up in a less attractive shape. Imagination is the image-creation. It is a noble faculty. It reveals the ultimate tendency of spirit to incarnate itself in fitting outward form. But, in its true function, it is designed to inspire and not to crush, to present the full-orbed beauty that men may so cherish it as to hail with joy every hint and prophecy of the like in however mean and trivial association.

## A Plea for More Charity.

Solomon, in his old age, grew misanthropic and thus expressed himself: "Wherefore I praised the dead, which are already dead, more than the living, which are yet alive."

Now, in a different sense from what Solomon meant, the world has been doing the same thing ever since. Somehow, when we look on a dead face, or hear that a mortal whom we knew has ceased to live; that he can no more answer if we speak to him; no more resent our words if we say rude things of him; that the eyes are closed and his hands clasped; that this world in which he delighted to struggle for fame or for gold is nothing any more to him; that the mystery which all human hearts have yearned in vain to have explained has been pierced by him; then, even if he were our enemy, no words of reproach come to our lips, and for a little while we realize that there is not very much, after all, in quarreling, among creatures who have just sprung up from the dust, and who, in a little while, are going back to that same dust. And yet were we to be more charitable to the living and less considerate of those who have passed to where neither words of affection or disdain ever echo, the world would be better and fold less heart-aches to its breast. The living are worth more, after all, than the dead. Nine out of ten of the quarrels of the earth come from ignorance. We judge our neighbor by the few outward signs which he reveals, and know nothing of the heart with its hopes and its sorrows which he keeps hidden within his breast. Our own feelings, too, have their influence. Few hearts are altogether destitute of those passions which warp the judgment and bias the mind, and so disagreements arise which stormy passions feed, until men put aside their better natures and surrender themselves to the influence of the original wild beast, which is in every human heart. The one thing which the world has not yet learned is charity, and it is the one thing which all mortals most need. Praise the dead if you please, but be more merciful to the living, because there are but two or three things in the world worth quarreling about. If your neighbor has less than you of this world's comforts, surely he is miserable enough; if he has more, he will have all the more regrets at parting with his treasures, when the narrow house, which is just ahead, opens for him. Do not praise the dead which are already dead more than the living which are yet alive, because the dead do not need even your compassion, whereas there are few who are yet alive who do not need you for a friend.

While ten men watch for chances, one man makes chances; while ten men wait for something to turn up, one man turns something up; so, while ten fall, one succeeds and is called a man of luck.

## Range of Pulpit Topics.

We well remember the time when the minister confined himself entirely to the narrow sphere of doctrinal points of theology, and the study of common things lying outside, so plentiful all about us, was entirely tabooed. To-day our ministers are taking hold of these outside questions, and in the ordinary pursuits and topics of life finding abundant material for study. They have seemingly learned that every object we see or handle in everyday life has a history that in some way connects it with our spiritual natures, wants, desires—has a history that is well worth the most careful study, a composition well worth analyzing, and a future well worth conjecturing. However common it may be, it has that in it and about it which will forever prevent it from being commonplace. Every employment we engage in, however mechanical or insignificant it may seem, will escape from such odium if it is pursued with an active brain and a busy hand. The study of all these eminently practical questions, and their exposition in the pulpit is a system of education which will not, as is too often the case with the effects of the schools, fade away on the mart, the office and the counting-room, but it will make labor lighter and far more valuable by introducing into it the element of thought, increasing the power and disposition of observation and stimulating curiosity, which is the germ of all knowledge. Not only this, but there has been an intellectual lifting of the pulpit, notwithstanding the many omissions of clergy-men, and it is a pleasant thing to find intellectual enjoyment in religious service. A man has no business to stand up before an audience in the presence of the Bible, a book inspiring noble thoughts and grand expressions, and simply repeat platitudes. If he does that, there is no reciprocity of intellectual relation between him and his listeners, and he should sing a psalm, go out to the Coast Range and henceforth saw wood or dig roots for medicinal purposes. The minister occupies the intellectual vantage ground, if he occupies anything of the real pulpit, and he guides the thinking machines of men before him. A sermon should be in the highest sense entertaining and informing; for no man has the right to bore the public at its own expense. It is simply intrepid impudence for a man to stand up in the pulpit and repeat either commonplaces or simply brilliant theological discourses. Nor do people want sentimental sermons, neither religious nor ten-penny deep, which in a plaintive, school-girl style lead the hearer beside babbling brooks in Winter, when old Boreas pipes hard and strong across ice-locked rivers and through rattling windows; but they do want—and many are getting to day—intellectual, practical sermons, something with a snap and bushwhacking style about them—a counterpart of books, papers, every-day life topics, organized into flesh and blood relations with the hearers; truth to nature and practicalities, not semi-tones and thoughts that languish like Hamlet's infinity of purpose. The simplest scriptural lessons should be clothed in radiant beauty, and the thoughts expressed be made to fit like mosaics into our daily life, instructing and illuminating.

## Husband Hunting.

A divorce suit is now pending in one of the Baltimore courts, in which a wife alleges and, *mirabile dictu* admits, that her heart was coaxed to beat with another by the witching influence of twenty thousand dollars, she to become a sharer in whatever joys and comforts such an amount would bring to the pair. While we may have an opinion as to the merits of such a bargain, the affair shall serve simply as a text from which to draw conclusions as to the principles of this industry of husband hunting, for the sake of a husband and a home. While young women know, and their parents know for them, that marriage is not merely the fittest condition to which they can look forward, but the only happy and fit condition; the only escape from loss of social position and from all the hardships and hazards of an unskilled gentleman's precarious existence, it certainly does seem unreasonable that neither the young women nor their parents are able to take active measures to avert the catastrophe of spinsterhood without that kind of bargaining which one expects to find in a butcher shop. Marriage should mean love, and love has its own laws and cannot be transacted according to the principles of demand and supply, nor through the medium of parents or any other ascribed agents. That a young woman (the exceptions are rare) will have no place in the world unless a husband gives it to her, is no doubt, a strong temptation to marriage, but it is not a reason for it, nor should it be so great a temptation as to enable the young woman to stifle the admonitions of her heart against a sale of herself for what the man can bring. Such an act is an outrage against her, and she

will find, as the young woman in question has found, that husband-hunting girls are a foolish race of sportswomen and apt to waste powder and shot indiscriminately.

## What Constitutes Nationality. IV.

The Jews do not take an equal share in every kind of work, especially in agriculture, the honest fundamental labor of a people. In this industry they take only a small share. But it is an imposition to charge the Jewish race with this shortcoming. Every man like Boeckh, whose humanity was of an absolute purity, could allow this sentence to escape his pen: "The predilection and skill of the Jews for trade has remained a peculiarity of theirs, even after they had been permitted to engage in agriculture and the mechanic arts; while they distinguished themselves in scientific pursuits as soon as hampering laws are removed from them." Professor Lazarus once put the question to eminent statisticians, whether we could not obtain statistics for the change of vocations within the descending line of generations; Spielhagen once made the striking remark, "that the son of a schoolmaster becomes a minister and the son of a sergeant enters a military school, is as good a piece of natural history as any other." If this piece of natural history were properly discussed, then the facts could no longer be interpreted in a sense derogatory to the Jews. If they are to be fairly judged, the statistical question will not be: "How large is the number of farmers among Jews and Gentiles in proportion to the population?" but the question will have to be: "How large is the number of the sons of such men as dwell in cities of artisans, of scholars, of merchants, that have gone into the country and turned farmers?" Then it would doubtless be found that the proportion of Christians is the same as that of the Jews, whose parents and ancestors were allowed neither to acquire real estate in the country, nor to live outside of cities. Are not the Jews subject to the same psychological laws like other people?

Boeckh, the statistician, emphasizes, that "they distinguish themselves in scientific pursuits as soon as hampering laws are removed from them." Now, we were not a little astonished recently to hear that, "among the leading men of art and science the number of Jews is not very great." How great is it to be? Herr von Sybel has given expression to a well-known fact of experience when he remarks: "The state brings together the best scientific minds from the whole of Germany as teachers at the universities, so that a phenomenon like that which is of every-day occurrence in England and France—an eminent scholar without an academic position—is quite an exception with us." But every one knows that professorships at the German universities were, within the memory of men still living, not within reach of Jews. Are the Jews alone to furnish those exceptions? They have furnished them, not rarely, but frequently. Lazarus does not refer to the present Jewish teachers at the universities, although most of them acquired their scientific education before they entertained any hopes of a professorship. Thus, Munck, Franck and Oppert, German Jews who had engaged in scientific pursuits in Germany, were excluded in their native land from all prospects of making a career for themselves; emigrated to France, and have since risen to be members of the French Institute. In connection with this subject of the inclination and capacity of the Jews for scientific studies, the lecturer should mention *Eduard Gais*, or, if the latter be less esteemed at the present day, *Stahl*, the intellectual leader of the conservative party in Germany, *August Neander* and the physicist *Magnus*. But passing over all these names, he invites attention to the following propositions:

The Jews in Prussia form about one and one-third per cent. of the entire population. Up to 1848, the Jews were excluded from every scientific career. The highest institution of the land, with reference to exclusively creative activity in science, is the "Academy of Sciences." This institution numbers now forty-five members: the physico-mathematical class, twenty-one; the philosophic-historical class, twenty-four. Among the former class of twenty-one are FIVE Jews (*Peter Riess, Kronecker, Borchardt, Ewald and Pringsheim*). Can numbers speak louder; can they offer stronger proofs? And yet, it is maintained, the number of leading men of science among the Jews is not large. How large is it then to be?

(To be Continued.)

When once the soul is rightly opened toward God, and draws its life from his Spirit, it does not need to go hunting the world for happiness—seeking it in nature, in science, in art, in money, in pleasure, in fashion, in changes, in crying, "Who will show me any good?" But has his blessedness within, and is so full of the spirit of good, that it sees good in everything, and does good to all. This is the fountain within that never fails.

## Letter from a Christian.

HE SUGGESTS CHANGING THE JEWISH SABBATH DAY.

SAN FRANCISCO, April 2, 1880.

EDITOR OF THE JEWISH TIMES: At the invitation of a Jewish friend, I attended The Temple on Sutter street last Saturday. I was much impressed with the very imposing services, and listened attentively to the sermon of the learned Rabbi, whose exhortation to renewed religious fervor might have been directed toward a Christian audience with equal force and propriety. I was particularly struck with the statistical portion of his remarks, from which I learned that but ten per cent. of the congregation attended the regular services. This statement is so startling, that its credibility might well be doubted, but from the source whence it emanated, with such a picture of religious decadence as was painted by the Rabbi, upon which I gazed with startling wonder, the question forced itself on me—Is there no remedy for the apparent evil? Can no plan be devised for its removal?

I have ever looked upon the Jews as God's chosen people, in view of their miraculous preservation through the ages dark with bigotry, persecution and error. Not but a people thus preserved could have maintained their integrity during four thousand years, and the ethnological phenomena presented in their wonderful tenacity of blood and race, prove a standing marvel to the students of the decline and fall of nations. Now, there is a very narrow gulf between your people and myself. I am of that denomination known as Unitarians, believing in the unity of God, rejecting a trinitarian Jehovah, and discarding all theological dogma. My principles are broad and catholic, and I am proud to believe absolutely free from sectarian bias. You will therefore give me credit for honesty of purpose when I suggest, at the risk of being charged with presumption, as a means to create a warmer interest in your beautiful religion, the substitution of Sunday for Saturday as a day for Sabbath worship.

My friend, with whom I have many pleasant chats on religion, has frequently referred to this subject, though not inclined to encourage such a radical measure. He admits, however, that if religious service was held on Sunday, the synagogues would be better attended. He says that the demands of commerce will not permit the observance of Saturday by a large majority of Israelites. Yet, my friend, though not observing the Jewish Sabbath himself, is opposed to the change, and would deny to all Sabbath desecrators the opportunity to worship on the day established by the common law and almost universal custom as a day of rest. Now, I do not think that his position is tenable. It is, from my standpoint, narrow and illiberal. Why not exert all available methods for the promotion of religious feeling, and the elevation of the human soul? Why not avail yourself of what seems to me a happy opportunity of bringing Israel together on the day universally observed as a day of rest? To me, but one objection can be urged, and that is the inherited prejudice for Saturday, which, in this inconclusive age, should be dispelled as being at war with enlightenment and progress. By all means, let Jews assemble in their respective places of worship on Sunday, and I am satisfied that a fervent religious spirit will overshadow a people, who, I am led to believe, are fast drifting into the dangerous and gloomy abyss of skepticism and infidelity.

UNITARIAN.

We have granted the necessary space in our columns to this thoughtful communication of a Christian gentleman, for two reasons. First, because it offers a vivid picture of the impressions which unbiased outsiders derive from the present aspect of our religious life in California. Secondly, because this letter draws within the sphere of its discussion a subject that is fraught with grave and momentous concern to us. As this subject of Sabbath service just now commands general attention, and is being earnestly, not to say vehemently, agitated throughout the length and breadth of our country, we should feel perfectly justified in publishing this communication, even without encumbering it with a refutation of some obvious errors into which the writer has fallen. The bare fact of the woefully diminished spiritual life among our people, as stated by one of our distinguished rabbis, and referred to by our correspondent, and the hopes and expectations to which such fact gives rise in the mind of a fair and intelligent Christian, seem to us sufficient warrant for presenting his views to the earnest consideration of our thoughtful readers. But one word we must say to dispel an illusion from the mind of "Unitarian," and of those who share his hopes and expectations. The Jewish synagogue can never surrender its Sabbath for the sake of being able to join the Unitarian church, or any other religious denomination in its divine service. Not our most reformed or radical ministers can ever recommend such a step without laying himself open to the charge of being an apostate from Judaism. The service in our correspondent's church may be ever so free from doctrines opposed to Judaism; it may be ever so free, liberal, and enlightened, the Jewish synagogue (and we say it carefully and deliberately) will never surrender the Sabbath-day in exchange for Sunday, until it concludes to commit an act of suicide. The observance of the Sabbath-day being part of the injunctions of the Decalogue, has not only the same binding force upon us as

any of the other Ten Commandments, but is a pillar so essential to Judaism, that the destruction of it would cause the entire superstructure to fall to pieces. There is a boundary line within which the life of individuals, the preaching of ministers, the actions of congregations may be denominated Jewish. Beyond this line they stand entirely outside the pale of Judaism. There may be, and they are, very wide divergences of opinions among Israelites concerning the binding force of certain traditional rights and customs. Very vigorously, in fact, has the besom of common sense been applied in this century to sweep away the cobwebs of ages. This, however, does not so much prevent as foster a healthful growth of our religion. But when we are called upon to sacrifice the Sabbath-day, hallowed by ages without number, and sanctified by the rich blood of countless martyrs, we exclaim *Non possumus*. We can't do it. Such a concession would be tantamount to a declaration that Judaism has resolved to go into liquidation, a voluntary dissolution which implies the most inglorious and disgraceful suicide on record. Is it necessary to assure our correspondent, that we are not quite ready yet for such a step? Besides, we fail to see the curative power of his recommended palliative. There is undeniably a wide gap between theory and practice regarding the observance of the Sabbath-day within our Jewish community, but by what power could Sunday service be substituted among a people that has in great part become so estranged from its own religion that, in one point at least, it practically denies the authority of even the Decalogue. We also remember the egregious failure which such an attempt, made 40 years ago by the celebrated Hildheim in Berlin, to supplant the seventh day by Sunday service, has proved down to the present day, and hope that such futile experiments may find no imitations in America. If, as we readily admit, there never was such a neglect of the house of God as is to be found in San Francisco at the present day, this does not show that our religion is all wrong, and "Unitarian" is all right. It proves only that, although we enjoy the questionable privilege of having in our midst very learned Doctors of the Law, able to expound the most hair-splitting niceties of superannuated traditions and customs, we haven't just men of the stuff that *Isaiah* or *Jeremiah* were made of, who, with burning eloquence, and the unselfish fire of enthusiasm scourged the transgressions and offenses of their contemporaries. But, notwithstanding that we have little hope left of a speedy reappearance of an *Isaiah* or *Jeremiah* in San Francisco, we have still the firm conviction, that our brethren, however much they may practically disregard the Sabbath-day for a time, will never countenance any effort to substitute Sunday service in its stead.

—ED. JEWISH TIMES.

## Local Lines.

THE BYRON Club will hold its annual picnic at Belmont Park, Sunday, May 30th.

THE WINDSOR Dramatic Circle will give a performance at "The Windsor," Friday, April 23d.

THE Jewish Young Ladies' Leap Year Club of Oakland will entertain their friends in the Synagogue vestry rooms, next Sunday, 11th inst.

A FAREWELL party was tendered to Mr. Henry Goldwater by his friends, at the residence of his parents, last Saturday evening. Mr. Goldwater leaves in a few days for Arizona, where he has been engaged in business for several years.

MR. SIMON MEYER, who for two terms filled the responsible position of Public Administrator of this city, died Sunday, 4th inst. The funeral services were conducted by the Masons with all the impressive ceremonies of that Order, in their hall last Wednesday. The interment took place at the Home of Peace Cemetery.

THE "INFORMALS" given under the auspices of The Young Men's Hebrew Association are among the pleasantest affairs in Jewish circles. Encouraged by the favor accorded to the same, the Association has wisely provided for an informal entertainment to take place Thursday, April 29th. The rules governing admission of non-members will be strictly enforced.

ABOUT sixty of the members of Unity Lodge, I. O. B. B., will leave for Sacramento Sunday morning at 7:30 o'clock, in a special coach. The Grand President and Secretary accompany them. Extensive preparations have been made by Ethan Lodge of Sacramento for the entertainment of the visiting brethren. A special representative of THE JEWISH TIMES accompanies the party.

The regular monthly meetings of the Association have, by amendment, been changed from Sunday afternoons to Wednesday evenings. It is expected that the change will ensure a fuller attendance at the meetings. The first gathering took place Wednesday evening, and much interest was manifested in the proceedings. After the business had been disposed of, an impromptu debate took place, which was participated in by quite a number of the members. Such discussions are calculated to create additional interest in the Association's welfare. They promote thought, and afford an opportunity to give expression thereto, thus creating a taste for public speaking.

#### To the Memory of Cremieux.

The following resolutions were adopted by the Young Men's Hebrew Association at their regular monthly meeting, held Wednesday night.

A great man has fallen in Israel, Isaac Adolph Cremieux, statesman, patriot and philanthropist is no more. At the ripe age of 83 he has been gathered to his fathers, and that chivalric and enlightened nation in whose service he died is bent in mourning. A statesman—he assisted during two decades in legislating for France; a patriot—his faithful and heroic offerings for his State stand forth an immortal model for emulation; a philanthropist, who knowing no distinction of creed or nationality, his humanitarian efforts were ever directed toward the amelioration of his suffering and oppressed fellowman.

The Young Men's Hebrew Association of San Francisco, whose members profess the same creed which formed the stay and consolation of the departed, recognizing his lofty character and sublime devotion to the Jewish race, have in meeting assembled

**Resolved**, That in the death of M. Cremieux, Judaism has lost one of its staunchest friends, humanity a generous advocate, and France a pure patriot and loving son.

**Resolved**, That our age furnishes no brighter example of unselfish sacrifice to the holy cause of man, and history no prouder page than that which records the philanthropy of Isaac Adolph Cremieux.

**Resolved**, That, as a benefactor of his own race, his deeds have covered him with an imperishable garland of glory, and his memory shall be forever embalmed in our hearts.

**Resolved**, That these resolutions be published in THE JEWISH TIMES, and in the Archives Israelit of France.

S. BACHRACH,  
S. D. MAGNES,  
M. L. TCHNER,  
Committee.

#### Fritz Morris.

One of the most promising young men connected with the press in this city is Fritz Morris, law reporter of the *Alta*.

Mr. Morris is a young co-religionist, originally from New York, and is a graduate of the Michigan University at Ann Arbor, having passed through the law department with high honors, and subsequently admitted to practice by the Supreme Court of Michigan. He arrived in our midst on September last, and immediately secured a position upon the *Alta* staff, being assigned to the law department of the paper. The Judges have unanimously declared, that since Mr. Morris' connection with the *Alta*, its law reports have been the best of any paper in this city.

#### Bey King.

By last Saturday's overland train there arrived in this city a co-religionist who has been absent from this city for over six years, and who during that period has been the hero of numerous adventures and trials. Dr. Isaac Manning King was, until 1874, a journalist in this city, and in that year he sailed as surgeon and purser on the steamer *City of Melbourne* for Sydney, Australia via Honolulu, Fiji and New Zealand. He has visited the South Pacific Islands, traveled on foot across Australia, and has had numerous adventures in Hong Kong, India and Central Asia; was chief of the Turkish flying ambulance before Plevna, and was twice taken prisoner by the Russians, once at Plevna, and at Sofia. He was also wounded, but not seriously. He has dined with and been the guest of the King of Siam, Maharajah of Sarawak and numerous East Indian potentates. He has also dined with the Czar of Russia at Plevna, the Prince and Princess Milan at Belgrade and the Emperor of Austria at Vienna. At the close of the Turco-Russian war, in which he took an active part, he returned to Constantinople and was placed in charge of the refugees in the mosques of St. Sofia and Achmet Sultan, having 8,000 sick and destitute under his care. Small-pox, typhoid and typhus fever and dysentery broke out in their most malignant form, but by prompt action he prevented contagion with the outside. For his conduct during this crisis, as well as for his action in the field, Dr. King was summoned to the Dolmabahce Palace and personally decorated by the Sultan with the Order of the Medjidie, the troops coming to a "present" as he left the palace accompanied by Tem-

ple Bey aid-de-camp and surgeon to the Sultan. The decoration is accompanied with the title of "Bey" and the rank of "Merelai," or colonel in the Turkish army.

The Doctor is naturally proud of his decoration as the only Israelite so honored by his Imperial Majesty Sultan Abdul Hamud. He intends to settle in this city and practice his profession; and contemplates in the course of a few weeks to deliver a lecture on the Turco-Russian war.

#### Music and the Drama.

##### Bush Street Theatre.

The performance of "The Royal Middy," at the Bush-street Theatre, Wednesday evening, undoubtedly drew one of the most fashionable audiences that ever filled this city theatre. The performance itself was worthy of the reputation of the house. More than the usual mode of praise should be bestowed upon Mr. Locke for the lavish manner in which the operetta was mounted, and also to the various heads of departments who Mr. Locke has been fortunate enough to secure for his theatre. Foremost should be mentioned, Mr. Forrest Seabury, scenic artist, who furnished three pretty sets, the scene in the second act being one of the brightest stage pictures ever presented before an audience in San Francisco, and certainly the most elegant since the Bush-street Theatre has been in existence. The property department, which the public rarely takes notice of, and which is under the direction of Mr. Frank Marcus, was, as usual, one of the features introduced into the play. The golden chest, the rich cloths, the elegant furniture, splendid throne, covers, as well as the accoutrements of the children who take part in the chess tournament, are all the handiwork of the propertyman, and added not a little towards the success of the play. The halting choruses, and somewhat awkward movements of the whole personnel, indicated that some one not familiar with stage business, or one who did not understand his business, had the stage under his management. Aside from these defects the operetta was sung with a *verve* and abandon seldom witnessed in English opera bouffe. The chorus is composed of fresh voices, who sing as if they liked it. The principals, with the exception of Miss Melville, Messrs. Peakes, Casselli and Simms, were decidedly the weakest part of the whole performance. Miss Melville sang and acted like the consummate artist she is, showing in every movement that stage experience, combined with artistic vivacity, are positive essentials to successful rendering of characters such as Fanchette. Miss Montague and Mr. Turner have not the remotest idea of opera bouffe. The most piquant points and situations are lost by the grand opera training of these artists, for artists they really are, the singing of both almost making amends for their very angular acting. The jumping-jack performance of Mr. Max Freeman, called Don Januario, was laughed at, as one would laugh at seeing a jumping-jack dressed as Mr. Freeman upon the stage. It was simply ridiculous to give Mr. Freeman so important a singing part as that of Don Januario. The gentleman has no musical voice, and managed to spoil every song he had anything to do with. Notably bad was his effort in the quartette in the first act. The duet between himself and Miss Melville, decidedly the gem of the whole opera, was completely spoiled by his inability to sing. In direct contrast to the Don Januario was the very amusing and artistic performance of Mungo by Mr. W. Simms. This gentleman would have been excused if he had overacted the part. Not so, however—he played the small role allotted to him like a true artist and comedian. Mr. Peakes and Mr. Casselli were also good in their respective roles. The costumes were brilliant and appropriate, especially those of Miss Melville, whose dress in the first act, and that of the Royal Middy was charming. Miss Lilly Post, for some reason inexplicable, made herself as homely as this little lady can look by pasting a queer mouster upon her upper lip. We predict a long and successful run for "The Royal Middy."

#### Master Frank Hyman.

CONSIDERING the obscurity of the youthful beneficiary, Master Frank Hyman, he should feel very much flattered at the generous attendance at his concert last night. It was an audience which seemed to be appreciative, as each number on the programme received the closest attention. Master Hyman gave evidence of close study, and his execution displayed the passionate love for music which rarely flows with more sweetness from the violin than it does under his skilful handling. If Master Hyman will shun the flattery of friends and avoid those twin dangers, which are the outgrowth of flattery—vanity and conceit, he may eventually, by continued application, master that most difficult of all musical instruments—the violin.

Miss Rachel Lowenthal, Miss Lillie Mish and Mr. R. Lowenstein, whose appearance is always a welcome assurance of good music, were all in fine voice, and they were severely encored. The programme may have been arranged correctly, but was certainly not followed in several numbers. Prof. C. Goffro favored his listeners with a violin solo, composition by Vieuxtemps, which elicited an enthusiastic recall. Mr. G. C. Knopfel, the pianist, was much embarrassed, and his seeming nervousness was quite generally observed. Mr. Knopfel is recognized as a thorough artist, and we are disposed to overlook his omissions on this occasion.

A lady has opened a jewelry establishment in Regent street, London, by employing women for watch makers, a business that seems well adapted to their skillful and dextrous fingers.

#### Betrothed.

FRED—WOLF.—H. Fred, of Auburn, Cal., to Aggie Wolf, of this city.  
MORRIS—WOLF.—J. Morris, of Visalia, Cal., to Jennie Wolf, of this city.

#### Born.

LACHMAN.—In this city, March 30, to the wife of M. Lachman, a son.  
SCHMITT.—In this city, April 1, to the wife of Maurice Schmitt, a daughter.  
JACOBS.—In this city, March 30, to the wife of D. Jacobs, a son.  
HEINEMAN.—In this city, April 3, to the wife of Elias Heineman, a son.  
FRANK.—In this city, April 7, to the wife of Isaac H. Frank, a daughter.

FRIEDLANDER.—In this city, April 7, to the wife of Adolph Friedlander, a son.  
FRANKENTHAL.—In this city, April 7, to the wife of Max Frankenthal, a daughter.  
OPPENHEIMER.—In this city, April 5, to the wife of Charles Oppenheimer, a son.  
METZ.—In this city, April 5, to the wife of C. W. Metz, a daughter.

SCHMITT.—In this city, April 3, to the wife of Henry Schmitt, a son.  
BRODEK.—In this city, April 6, to the wife of G. Brodek, a son.

#### Died.

COHN.—In this city, April 7, Mrs. G. Cohn, aged 25 years.  
Funeral this day, at 10 o'clock, from 419 Van Ness Avenue.

#### Fraternal Societies.

As it is intended to make this column of general interest, communications upon subjects contained in this column will be gladly received and impartially treated.

#### I. O. B'nai B'rith.

OUGHT the library to be open on the Sabbath day? is one of the questions now being agitated among the members of this Order. For our part we say emphatically "No; it ought not to be open on that day." We are aware we may be accused of narrow-mindedness. We are further aware that it will be claimed that the interests of the public, the advancement of literature and education, demand that no obstacle shall be placed in the way of obtaining knowledge. It may be also contended that, in this enlightened century, a great many things held sacred by our forefathers are so much nonsense and useless trash. But we nevertheless insist that the B'nai B'rith library ought to be closed upon a day devoted (or which ought to be devoted) to the service of God. The Good Book tells us, "Remember the Sabbath day to keep it holy." How can we obey that injunction if we compel our librarian to be at his post on the Sabbath day, and to be engaged in keeping the records? Is not our librarian one of our own people? Can he obey the Scriptural command if we force him to violate it?

But, aside from all these considerations, let it be understood that we are not in favor of doing ought to circumscribe the facilities for the acquisition of knowledge by members of our Order, in advocating the closing of the library. If those who use the library on the Sabbath day took advantage of its benefits to examine works of reference, of history, of science, or any other useful or valuable matters, we would not be so determined in our opposition. But the character of the majority of the books taken from our library, not only on the Sabbath day but also on all other days, is not such as we have mentioned.

Works of fiction are the predominating kind of books which circulate among the patrons of our library; and for that class of writings we think that the patrons can procure them before the Sabbath.

It may never have occurred to the advocates of keeping open the library, that it is made a trysting place of the young men and young women who go there by appointment or meet there by accident; and that it is made a respectable flirting place, instead of one devoted entirely to the mental wants of our young people; and that lounging around and smoking is extensively indulged in on the Sabbath. One by one the barriers which our great law-giver placed between the Jew and his faults, failings and appetites are rapidly disappearing, and the hand which inflicts the cruel wound is that of those who should be our friends. It is a crying shame that the Order of B'nai B'rith, under the guise of "advancement in its ideas," is doing more to destroy Judaism than any other power. We think it radically wrong that the library of a Jewish society, with a Jewish librarian, should be kept open on the Jewish Sabbath day, in a building erected for and dedicated exclusively to the dissemination of purely Jewish ideas.

Those who so strenuously advocate the violation of the Sabbath day in this manner would feel terribly wronged if we accused them of attempting to change the Sabbath of the Lord. But they might as well do so at once, as we are rapidly reaching the time when these notions will culminate in such a result. Of what use is it that we have a Sabbath, if we do not observe it? Might it not as well be done away with?

Moses desired the Jew to be a pattern of honesty, uprightness, integrity and

morality to his neighbors. Are we so?

The Christian observes his Sabbath, but the Jew, who should be proud of having been the first to inculcate its institution, seems to be ashamed of his lineage, afraid to obey the Divine law, and appears to be desirous of disobeying the Heavenly Father. What a mockery to call our building "Covenant" Hall, to call our Order "The Sons of the Covenant," when we consider that keeping the Sabbath day holy is one of the elements of the covenant between Israel and its God! Either we should keep the Sabbath day and close the library, or we must deny that the Sabbath is a divine institution. Members of the Order of B'nai B'rith, make your choice.

The officers of the Grand Lodge of this district were happily welcomed and entertained by Ariel Lodge in San Jose, last Sunday.

GRAND LODGE No. 3 issues a circular to subordinate lodges, requesting a yearly contribution of one dollar per capita towards the maintenance of the Jewish Foster Home and Orphan Asylum at Philadelphia, in consideration of which the Society is to include one-fourth of its Board of Management and Associate Board from the Order B'nai Berith of District No. 3, and also granting the Order permission to place one-fourth of the whole number of orphan children—the Home is capable to maintain and educate. The proposition is very commendable and the matter deserves a speedy consummation.

LATE exchanges report the Order throughout the States in a very prosperous condition. Intellectual advancement is everywhere giving evidence as the outgrowth of fraternal intercourse.

The Israelites of Atchison, Kansas, have taken preliminary steps for the establishment of a B'nai B'rith Lodge, and will no doubt soon form a link in the chain of the Covenant.

#### Order Keshet Shel Barzel.

THE GENERAL COMMITTEE of District Grand Lodge No. 4, held at Cincinnati, March 14, received a report of Bro. Jacob Rohrheimer of Cleveland, O., chairman of a committee appointed for the purpose of reporting upon an eligible site for the location of a Home for the aged and infirm. The report received favorable consideration and the prospect of a speedy erection of the Home is very encouraging.

DISTRICT GRAND LODGE No. 3, held its annual meeting at Philadelphia, February 29th. President Simon Wolf in his report urges the establishing of a sinking fund as well as an endowment fund in each district. He made an able defense of the principles of centralization of funds, such furnishing the best means to render assistance in cases of emergencies. Bro. Wolf also advocated the introduction of means for intellectual improvement for the members of each Lodge and their families, all of which received the unanimous approval of the Grand Lodge.

The following circular, sent to all the lodges of the Order, is self explanatory.

EXECUTIVE COMMITTEE OF THE SUPREME LODGE OF THE O. E. S. B.  
PHILADELPHIA, March 12th, 1880.  
To the Officers and Members of the Order Keshet Shel Barzel.

SIRS AND BROTHERS:—On the 17th day of November, 1879, the officers of the Executive Committee of the Supreme Lodge of the Order Keshet Shel Barzel, promulgated an edict of suspension against District Grand Lodge No. 2, O. E. S. B., the lodges under its jurisdiction and all the members thereof, for certain acts of rebellion and defiance of the authority of the Supreme Lodge.

And now, District Grand Lodge No. 2, having rescinded their offensive legislation, and having petitioned to be restored to their former good standing in the Order, the edict of suspension has been *revoked*, and said District Grand Lodge No. 2, its subordinate lodges and the members thereof, have been restored to their former good standing in the Order. You will therefore govern yourselves accordingly.

Yours in Truth, Love and Justice.

SIMON WOLF,  
Chairman Ex. Committee.  
ALFRED T. JONES,  
Secretary Ex. Committee.

#### Free and Accepted Masons.

"SIT LUX ET LUX FUIT."

#### FREEMASONRY IN EUROPE.

An American with American ideas of Masonry can form no conception of the difference between Masonry here and in Europe, particularly on the Continent. Here the rule is to find Masons everywhere, there it is the exception. The peculiarity of European society may in part account for this; again, it may be due to the difference in the price of labor between the United States and Europe.

In this country the doors of Masonry are open to every man of good moral

character who has a friend to propose him, who desires to become a Freemason, and has the small amount of initiation fee required. In Europe this is all different. Many men are members of the Order there entirely unknown to any but the brethren, much more secrecy is practiced, emblems of Masonry are seldom or never worn. The members of the Lodges, as a general thing, are much older than here, mostly, even in the middle class lodges, heads of families, or principals of some factory or business, or perhaps government officers. A journeyman or clerk as a Mason is hardly ever seen; and it is safe to assert a private soldier or even a non-commissioned officer, never. Very few Masons in Germany ever advance beyond the E. A. degree; all business is transacted in E. A. lodges. Much decorum and a generally worn and uniform black dress, with neat white gloves and aprons, are observable in the lodges.—*Masonic Newspaper*.

#### MASONIC ALPHABET.

A correspondent of the *Review* says: "I find among the papers of a deceased friend the following queer alphabetical production, which I send you to inquire for the author: 'A was the Applicant asking for light, B the two Brothers who vouched him 'all right.'"

C the Committee who sat on his case;  
D Deliberation, the usual space;  
E the Enquiries made outside the door;  
F Five responses—just five, and no more;  
G the Great Name to be uttered in prayer;  
H Heaven's blessings were showered down there;  
I the Initiate brought to the light;  
J what a Joy fills his heart at the sight;  
K he will ever keep sacred the trust;  
L till death's Level he finds in the dust;  
M now the Master comes down from the throne;  
N a Narration of landmarks alone;  
O Open-handed, like all of the band;  
P the pure Paction he'll seal with his hand;  
Q should some Questioning rise him to bother;  
R a Relief will be found in a brother;  
S thus the Secret of Masonry found;  
T should he Travel the wide world around;  
U now in Union with good men and true;  
V may his Virtue be every day new;  
W winning in manners our order to grace;  
Xcelling in all things that make for our peace;  
Y may the Youth whom to-night we receive,  
Z in the Zenith of Masonry live!"

#### Dyeing not Dying.

THE QUESTION has been definitely settled that dyeing has been a good servant to the human race. And ladies and gents, or families, requiring work done should remember that gents' and ladies' suits, shawls, cloaks, furs, foot-mats, feathers, kid gloves, neckties, crepe, veils, velvets, etc., are dyed, cleaned and repaired to equal new. Articles may be sent by mail or express, and will be returned by the same method, at the most moderate prices. We are, respectfully, the original John F. Snow & Co., 633 Market street, Palace Hotel. Oakland Branch: 1063 Broadway. No branch office in San Francisco.

CHARLES J. HOLMES,  
Proprietor.

The *Jewish Record* makes the following truthful observations regarding the frequent assertion of ministers that only men of their own cloth are qualified to conduct a Jewish journal.

To be the editor of a Jewish paper or to write in defense or in support of Judaism, must a man necessarily be aged, or learned in the Talmud and those mysterious works that rabbis are so prone to quote and interpret to suit their own peculiar views? We think otherwise or we would lay down the editorial pen. Whether our co-laborers are the possessors of heads silvered o'er with age, or of incipient hirsute ornaments just struggling into notice, it matters little, so that they are men of brains, possessing the ability and the will to devote their talents to the advocacy of Jewish interests, and to the maintenance of the essentials of Judaism.

The vigorous intellect and clear brain of youth may lack the profound learning and matured experience of age, but these are practical, efficient and powerful elements, and in most cases grapple with the requirements of the times quite as effectively, and should never be the object of contempt or sneers. In our youths we recognize and hail the coming men, and when they enter the arena to give battle in Israel's cause, we should at all times joyfully hold forth the hand of encouragement, for in the course of a few brief years, the aged naturally pass from the active scenes of life and the young assume their functions. To the youthful champions of Israel we say, press onward in the good cause—God be with you!

THE SECRET OF BEAUTY.—The true secret of beauty is health. Those who desire to be beautiful should do all they can to restore their health, if they have it yet. No one can lay down specific rules for other people in these matters. The work one may do, the rest he must take, his baths, diet and exercise, are matters of individual consideration, but they must be carefully thought of and never neglected. As a rule, when a person looks well he feels well, and when he looks bad he feels bad, as a general thing. There are times when one could guess, without looking in the glass, that his eyes were dull and his skin was mottled. This is not a case for something in a pretty bottle from the perfumer's, or for the lotion that the circulars praise so highly. To have a fresh complexion and bright eyes, even to have white hands and a graceful figure, you must be well. Health, and the happiness that usually comes with it, are the true secrets of beauty.—*Quarterly Review*.

The number of men that were killed by accident in the St. Gotthard Tunnel from the commencement of the undertaking to the end of February 8th, amounted to 120 killed and 400 wounded.

#### Bush Street Theater.

CHARLES E. LOCKE, Proprietor.

THIS FRIDAY AND SATURDAY EVENINGS.

(No performance Sunday.)

ALSO AT SATURDAY MATINEE.

Successful production of Genee's Comic Opera in 3 acts, entitled the

ROYAL MIDDY!

Purchased from the author and produced from his instructions.

Emile Melville as Fanchette

And the following embraced in the admirable cast:

ANNIS MONTAGUE, CHAS. H. TURNER,  
LILLY POST, HARRY PEAKES,  
LOUISE PAULLIN, MAX FREEMAN,  
TOM CASSELLI, WILLIE SIMMS,  
ETC., ETC., ETC.

Incidental to the Comic Opera are

The Royal Middles, The Duello,  
Living Chess Game, Dedication of the Flag,  
The Brazilian and his servant, Mungo,  
Etc., Etc., Etc.

MR. GUSTAV HINRICHS, Musical Director.

Seats may be secured two weeks in advance.

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# The Jewish Times

SAN FRANCISCO, CAL.

San Francisco, Friday, April 9, 1880.

## Pacific Coast.

The City of Pekin will be due from China and Japan about the 16th inst.

The amount collected for duties at the Custom-house for the past week was \$114,436, making a total since January 1st of \$1,431,461.

The reduction of taxes on real estate cannot but affect its price, favorably. The total number of sales made in March was 235, of the value of \$953,833.

There were 90 deaths last week—61 males and 29 females. Apoplexy caused 2 deaths, bronchitis 5, diphtheria 2, lung diseases 2, consumption 11 and pneumonia 14.

The tonnage of vessels now loading wheat here amounts only to 5,000 tons; miscellaneous cargoes, 8,200 tons; vessels disengaged, 11,400 tons. These are the smallest footings in several years.

We are glad to report that Mercantile Library Hall was crowded on Monday night at the first lecture of the distinguished English astronomer, Prof. Proctor. His subject was "The Sun." To-night he lectures at the same place, subject, "The Planets." One enjoys a rich and rare treat who listens to such a speaker.

H. B. M. frigate *Triumph*, flagship of the Pacific squadron, Commander Rear Admiral Frederick H. Sterling, arrived at this port last Saturday afternoon, eighteen days from Acapulco. The *Triumph* is an armor-plated frigate of the first class, carries fourteen guns of heavy caliber, measures 6,650 tons, and her engines have a nominal horse-power of 800, capable of being worked up to 4,892.

The alterations and improvements which have been in progress at the San Francisco Postoffice for the past month are completed, and the transfer of the newspaper department to the first floor of the old Appraiser's store has created a considerable portion of welcome space to be distributed among the other departments. The public corridor has been lengthened 20 feet and a large clock-dial placed at the end and new letter drops put in.

SIERRA CITY.—It has been snowing here for nearly a week. On the summit there is fully eight feet of snow, and from 10 to 20 feet in all. At the Eureka mine, in Plumas county, it is said to be 50 feet deep. They have to raise a shaft for light and egress. This is the biggest snow-storm of the season.

The late rain dispels all fears that were beginning to be very generally entertained of injury to the young grain from drought. The cold north winds that recently prevailed dried the surface of the soil, and farmers were beginning to take a gloomy view of the prospect. All this is now, happily, changed, and a brighter outlook for an abundant harvest was never known in San Joaquin valley.—*Stockton Independent*.

The farmers feel jubilant over the abundance of rain and the assurance of good crops. There is also reason to rejoice over the cessation of the storm before the low lands became submerged. We are assured that the crops in Sutter and Yuba now promise to be more than an average, and the aggregate yield better than even before gathered.—*Marysville Appeal*.

There has never been a better prospect for fine crops in this country since farming began than we have now. All the grain has been put in exceedingly well, and although the cold weather checked the growth of the grain, it has been no injury to it. There is also an immense area sown to wheat in the county, and if wheat shall be worth \$1 a bushel we may calculate on receiving, at least, \$6,000,000 for our wheat crop.—*Colusa Sun*.

Eastern.

Of the 1,600 prisoners at Sing-Sing, 1,400 were sent there because of strong drink.

WASHINGTON, March 31st.—The public debt statement will show a reduction of ten millions for March.

The city of Nashville, Tenn., will celebrate the centennial of its settlement by an exposition of art and industry, continuing from April 23rd to May 29th.

Memphis is changing its rotten wood pavement for stone, and introducing a new system of sewerage. A good way to head off the pestilence next summer.

Illinois allows local elections to decide whether or not liquor shall be sold in the towns. At the late election of the 832 towns voting on the liquor question 645 were carried for "no license." The women who have entered so vigorously on that canvass may well be pleased. Now let them see that in these 645 towns the law is enforced.

There has been much sorrow on the sea the past winter. During the severe gales since the last of October, over 300 vessels have been wrecked; the number of lives lost and the amount of property have not been reported. They include 23 steamers, 36 ships, 74 barks, 43 brigs, and 144 schooners.

HALFWAY TO GALVESTON.—On March 31st, at half past 4 o'clock P. M., the Southern Pacific Railroad reached a point just 1,000 miles from San Francisco to Galveston, or at the half way stake between the two cities, as Galveston via the railroad survey, is precisely 2,000 miles from San Francisco to a fraction.

During the last trip of the White Star steamer *Celtic* to this port, when it was about 800 miles off the coast of New

foundland, a large white owl dropped exhausted on one of its spars. When brought to the deck it was nearly dead from hunger and cold, but by care it revived and is now domiciled among the sailors who rescued it.

## Foreign.

Another ship canal is about to be commenced connecting the German ocean and the Baltic sea.

One court in England has dissolved 1,279 marriages in a little over ten years, and granted nearly 300 judicial separations.

Queen Victoria was so charmed with her visit to the Italian Lakes, last year, that she is planning to spend several weeks on the banks of Lake Maggiore this spring.

LONDON April 4th.—Seven more Liberal gains and one Conservative gain are reported. Up to the present time the Liberals have secured 235 seats, Conservatives 137, Home Rulers 16.

Coffee is said by Dr. Guillaume, of the French navy, to be almost a specific in the early stages of typhoid fever. He gives to adults two or three table-spoonfuls of strong black coffee every two hours, alternating with one or two tea-spoonfuls of claret or Burgundy wine. The beneficial effect is immediate. A little lemonade or citrate of magnesia should be given daily, and after a while quinine.

## How Webster's Great Speech was Preserved.

The true story of the diamond necklace Daniel Webster gave to Mrs. Joseph Gales is said to be this: When Mr. Webster made his celebrated reply to Senator Hayne, of South Carolina, Mr. Gales, the senior editor of the *National Intelligencer* undertook to report it, at the request of the orator, who assured Mr. Gales that the speech would not be more than half an hour long. The editor was busy, but he thought he could spare time to take down and write out so short a speech. But as Mr. Webster was ascending the steps of the Capitol on the morning that he was to speak, he met Judge Story, who told him that it was a good opportunity to give his views upon the constitution. Webster acted upon the suggestion, and instead of speaking for half an hour, he spoke for three hours. Mr. Gales, under the spell of the orator, wrote on, perfectly unconscious of the lapse of time. But when he came to look over his notes he found they were so voluminous that he would never have time to transcribe them. The speech not appearing in the *Intelligencer* in due time, Mr. Webster called upon the editor at his house who told him that the speech was so long and his time so much occupied that he feared he could not find time to write it out for publication. While the orator was expostulating with the editor, and endeavoring to urge him to the work, Mrs. Gales appeared and said she thought she could write out the speech, as she has been in the habit of assisting her husband in transcribing his notes. She undertook the task, and in two days sent Mr. Webster his speech in full. A magnificent diamond necklace was the rich reward of the Massachusetts Senator. And thus was preserved to American literature the masterpiece of our greatest orator.

## Better Times.

The continued rise in prices of raw material, and, as a consequence, in all articles of manufacture; the large balance of trade in our favor, as evidenced by the influx of gold and bonds; and the high prices of farm products notwithstanding the enormous yield, prove that the demand is anything but spasmodic, foreshadowing the returning of at least a moderate prosperity, and point to the pleasant prospect of our being again a busy and contented people.

Only a short time ago, men in all branches of trade were idle, and in many instances, suffering. Skilled labor went begging.

Men who had spent years to perfect themselves in their different trades were unable to find any employment whatever. In this connection, the following from *Bradstreet's* is interesting.

"A year ago, thousands of skilled iron workers were tramping from town to town and idly parading our streets begging for work of any kind at any price. Things have strangely altered in this short time, and the present condition of the iron trade is now an old story almost. Factories which have been silent for years, resound once more with the busy hum of activity; the lurid glow of numerous furnaces in all our manufacturing centers again lights up the night as in good old days; the demand for American locomotives is now larger than it has been at any time for seven years, and the iron shipbuilding trade has received a new impetus. All these causes have had the combined effect of giving work to all the unemployed of last year, and skilled mechanical labor is daily becoming, or indeed has already become, most difficult to find. A notable instance is before us. The recent increased production of oil in Pennsylvania rendered it absolutely necessary for a large firm engaged in the business to increase the capacity of their tanks in the oil regions of New York and Philadelphia. Some time since they inserted advertisements for skilled riveters in Boston, New York and Philadelphia papers. Few or no responses were elicited, and as a last resort the firm were compelled to instruct their English agents to engage six skilled riveters from the Bradford district. There was no difficulty in finding workmen there, and they have just arrived in this country. The firm paid their outward passages and guaranteed them at least three months work at \$12.50 a week each, or nearly double the wages they were accustomed to receive in England."

If a man wants to be right and to do good in the world he must not be discouraged when he finds himself with the minority.

## Waifs.

Araminta was understood to be a delicate eater. "Pa," she would say, "what is the use of going into the refectory?" She had been heard to murmur in her choicest grammar, "One wing of a bird is all I can possibly eat." Charles believed her to be ethereal. The expense for food after they should be wed, he felt, would be considerable. It would be embarrassing, even, to meet the butcher. Would he send his little order. He would dine in the city, but Araminta, she might not get even a wing. They were sitting in the parlor together. The door was ajar. It was now past her regular dinner hour. The folks were away. He had intended going an hour before, but somehow he lingered. A step on the stair without and a query: "Will yer have your corned beef and cabbage now, or wait till yer feller's gone?"

Terrible effect of the admission of women to the medical school; a conversation of the future—Hollis Holworthy (meeting *Esculapia Sawbones*, who has just entered the medical school)—How do you do Miss Sawbones? Miss Sawbones—Oh, pretty well, thank you. There is a trifling irritation of the muscular fibres of the anterior surface of the soft palate in the region of the anterior pillar of the fauces, a slight contraction of the inferior constrictor and the stylo and palato pharyngeal muscles, and a little enlargement of the mucous follicles of the amygdala, but otherwise—(Poor Hollis was only prevented from rushing for the nearest doctor by Miss Sawbones somewhat scornfully assuring him that she had only a slight sore throat.)

A gentleman, wishing to obtain board for his wife and family in the country, was directed to a neat-looking farmhouse kept by an old farmer and his wife. "A brief inspection satisfied him that the place would suit him. 'But now as to the terms,' he said. 'Waal' drawled the farmer, 'you have six children, you say?' 'Yes, sir.' The old man reflected a few moments and then resumed: 'Last year I took children at half-price. Do you see them p'ar trees and berry bushes? Waal, this year I will charge full price for the young 'uns, and throw in your wife and yourself for nothing.'"

This is the view taken of it by an infant of St. Joseph, Mo.: Little Freddie was undergoing the disagreeable operation of having his hair combed by his mother, and he grumbled at the manœuvre. "Why, Freddie," said mamma, "you ought not to make such a fuss. I don't fuss and cry when my hair is combed." "Yes," replied the youthful party, "but your hair ain't hitched to your head."

The trade in glass eyes has increased seventy-five per centum during the past three months, and *The Norristown Herald* says that the fact is, "supposed to be due to the present rage for archery among young ladies." It looks as if *The Herald* was the victim of an arrow prejudice.

The great donation of George Peabody for the benefit of the work-people of London is now in full and admirable working order. The number of separate dwellings occupied by them is 2355, containing 5170 rooms, and sheltering 9905 people. The average rent for each room is forty-eight cents per week, which includes the free use of water, bath-rooms, laundries, and sculleries. The average earnings of each head of a family residing there is \$5.95. The income of the fund is constantly increasing. At present the trustees have in hand \$870,000, to be reinvested in other buildings, for which six plots of ground have been bought, at a cost of \$500,000. This will give accommodation for about 10,000 more tenants. The whole invested capital now amounts to about \$5,000,000.

From three hundred to four hundred cubic feet of air are passed through the lungs of an average adult every twenty-four hours, the air being deprived of oxygen to the extent of nearly five per cent. About eighteen cubic feet of carbonic acid is expired during the like period.

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Has positively cured Rheumatism, Neuralgia, Sciatica, Nervousness, Nervous Debility, Indigestion, Dyspepsia, Constipation, General Debility, Kidney Diseases, Liver Complaint, Dropsy, Head troubles, Paralysis, Deafness, Lumbago, Catarrh, Cancer, Tumors, Scrofula, Syphilis, Venereal Diseases, (of any nature), Mercurial Diseases, Fever and Ague, Intermittent Fever, Dumb Ague, Female Complaints of every nature, and all diseases arising from an impoverished or vitiated state of the blood, or disarrangement of the system.

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SAN FRANCISCO, California.  
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Prices Reduced.  
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HOMOEOPATHIC PHYSICIAN,  
324 Geary St., San Francisco.  
Diseases of Children a Specialty.  
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DIPER, W. H. J. & CO., Decorators of Halls, Ball Rooms, etc. No 207 Montgomery St.

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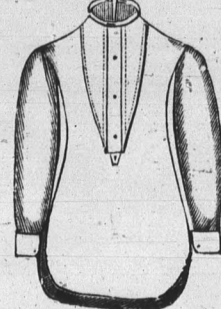
A. SHAEN, Hair Dressing Establishment, 321 Bush Street.

HACKETT & DEAN, Dentists, Latham's Building, 126 Kearny Street, San Francisco. Office hours: From 8 A. M. until 5 P. M.

WANTED, By a single gentleman, board in a private Jewish family. Address, Z. Times Office.

WANTED, By a single gentleman, room and board in a private Jewish family, who observe the Sabbath. Address, M. T. Jewish Times Office.

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Eighty-seven million dollars in Premiums,

The payment of

Twenty-one Million Dollars in Claims,

By death to the Representatives of the Insured, and

Twenty-nine Million Dollars in Returned Dividends and Premiums.

During this period the assets have augmented constantly, and offer absolute security in the sum of THIRTY-NINE MILLION DOLLARS, safely invested and increasing. The present condition of the company is shown in detail by its latest reports.

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No purely mutual life insurance company has ever failed!

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ASSETS, - - - \$37,366,841 75  
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POLICY NO. 43,563.  
ON THE LIFE OF F. L. -  
OF Farmington, Conn.

Policy issued May 25, 1869)..... \$10,000 00  
Annual Premiums..... 508 60  
Total Premiums (11 years)..... 5,594 60

1. Cash value, May 25, 1880..... 6,455 80  
(The policy-holder having been insured for 11 years for \$10,000.)

2. Equivalent paid-up policy..... 9,000 00  
(Payable in 9 years or at death within 9 years.)

3. Or the policy may be continued for \$10,000, the premium for 1881 will be reduced to about \$175, and the policy will finally mature on the payment of the 20th premium.

LARGE NUMBERS OF POLICIES WILL THUS BE SETTLED DURING THE YEAR, SHOWING CASH RETURNS OF FROM 100 TO 115 PER CENT. OF PREMIUMS PAID.

THIS RESULT CANNOT BE ATTAINED BY MEANS OF ANY OTHER KIND OF INSURANCE.

EVERY POLICY CONTAINS A CLAUSE MAKING THE SAME INCONTTESTABLE AFTER THREE YEARS.

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